



DE CIVI


LITATE. MORVN PVERI.

lium per DES. ERASMV M Ro-
terodamum, Libellus nunc primum
& conditus & editus.

Roberto VVhitintoni interprete.

Thytell booke of good maners for chyl-
dren/nowe lately compyled and put forth
by Erasmus Roterodam in latyne
tonge/with interpretacion of the
same in to the vulgare englyshe
tonge/by Robert whytyn-
ton laureate poete.

Cum priuilegio.



ERASMVVS

Roterodamus generoso cum
primis & optimi spel puero
Adolph. principis Ve-
rlani filio S.

Ster maximū illum
Paulum nō piguit
oīa fieri omnibus,
quo pdesse posset omnibus,
quāto minus ego grauari de-
beo iuuāde iuuetutis amore
subinde repuerascere. Itaq;
quē admodū pridē ad Maxi-
milianū fratris tui primam
adolescentiam memet accom-
modaui, dum adulescentulo-
rum formo linguam: ita nūc
me ad tuam attempero pue-
ritiam, de puerorum moribus
præcepturus: nō qđ tu hisce
præscriptis magnopere ege-
as, primum ab incunabilis
inter aulicos educatus, mox
factus tam insignem for-
māde rudis ætatis artificem:

Erasmus Roterodamus
saluteth a chyldre of no-
ble bloode and of sin-
guler hope/named
Adolph. sonne
vnto the
prince of Me-
rian.



Pf that Paule
very excellent
was nat abas-
shed to be made
after all fashy-
ons / to every p-
son / to the ende he myght
profyt all fashypous of men:
howe moche lesse ought I to
be greued to play the chyldre
agayne in lyke case / for loue
to helpe youthe. Therfore
lyke as late I applyed my
selfe to the youthe of Maxi-
milian thy brother (whyles
I fashyponed the tongue of
ponge chyldren) so nowe I
applye my selfe to thy chylde-
hode / and shall teache the
maners of chyldre: Nat by
cause thou nedest these pre-
scriptes and rules / broughe
vp at the begynnyng of an
enfant amonge courtiers /
after that obtaynyng so no-
table a mayster to fashypou
youthe rude and ignorant.

et qđ omnia quę f. e. c. r. d. e.
mus, ad te pertineant, & e
principibus, & principatui na
tum sed ut libētius hęc edifi
cant omnes pueri, qđ am
plissimę fortune, summęq
spei puero dicata sint. Nec
enim mediocre calcar addet
uniuersę pui, si cōspexerūt
heroū liberos à primis statim
annis dicari studijs, & in eo
dem cū ipsis stadio currere.

Munus autē formādi pueri
tū multis constat partibus,
quarū sicuti prima ita preci
pua est, ut tenellus animus
imbibat pietatis seminaria:
proxima, ut liberales disci
plinas & amet, & perdis
cat: tertia est, ut ad uitę of
ficia instruatur: quarta est,
ut à primis statim cui rudi
mētis ciuilitati morū assues
cat. Hanc postremā nūc mi
hi proprie sumpsī. Nā de su
perioribus quā alij cōplures

et 102 of
wille perreyneth to the/ and
that arre come of pyners/
and bozne to principalytes/
but for that ende that all
chyldezen shall more coura
giously lerne this thynges/
bicause it is dedycate to the
a childe of great possessyon/
and of synguler hope. For
it shall nat gyue to al youth
a dull spurre/ if they be no
ble mens sonnes to be fully
gyuen to lernyng fro chylde
hode/ and renne in the same
case with them.

The office of fasthyoung
of chyldehode resteth in ma
ny partes/ of the which that
whiche lyke as it is firsle/
so it is chese: That is/ the
tendre wytte shall drinke
the seedes of loue to god
and his parentes. Seconda
ly that he shall loue and
lerne the lyberall science.
Thyrde/ that he shall be in
strucce to the order of his
lyuyng. Fourth that fro the
first rudymēt of yowth he
shall be accustomed to cyu
lite and noxture. This laste
nowe I haue take vpon me
as a thing proper/ for of the
other thre both many other

mus. Quāq̄ aut̄ externū il-
lud corporis decorū ab ani-
mo bene cōposito p̄ficiscitur
tamē incuria p̄ceptorū nō
nunq̄ fieri uidemus, ut hāc in-
terim gratiā in probis & c.
ruditis hominibus desyderē-
mus. Nec inficior hanc esse
clarissimā Philosophiæ par-
tē, sed ea, ut sunt hodie mor-
taliū iudicia, plurimū cōdu-
cit & ad cōciliandā beneuo-
lentiā, & ad p̄claras illas a-
nimi dotes oculis hominū cō-
mēdādas. Decet aut̄ ut homo
sit cōpositus aīo, corpore, ge-
stibus ac uestitu: sed ī primis
pueros decet oīs modestia,
& in his p̄cipue nobiles.
Pro nobilibus aut̄ habēdi sūt
oēs, qui studijs liberalibus
excolūt animum. Pingāt aliī
in clypeis suis leones, aquī-
las, tauros, & leopardos,
plus habent uerā nobilitatis,

ny thynges. And albe it this
outwarde honesty of the bo-
dy cometh of the soule well
cōposed or ordred/natwyt-
standyng we se it chaunceth
ofte tymes by negligence of
maysters that we desyre (as
a thyng that lacketh) this
grace of honest behauour in
men of nobylite & lernynge.
For I denye nat this to be
a very notable parte of phi-
losophy/ but yet that parte
(after the iudgemēt of men
in this dayes) auayleth gret-
ly to alure benenolens/ also
to represent to the eyes of
men these laudable gyftes
of the soule.

It is semely and syttinge
that a man be well fasty-
ned in soule/ in body/ in ge-
sure / & in apparell: and in
espeyall it becometh chy-
dren all maner of tempe-
raunce/ and in espeyall in
this behalfe noble mennes
sonnes. All are to be taken
for noble / whiche exercise
their mynde in the lyberall
science. Lette other men
paynte in theire chyldees Ly-
ons / Egles / Builes / and
Leopardes: yet they haue
more of verpe nobylite /

In insignibus suis tot pos-
sunt imagines depingere, quot
p̄didicerunt artes liberales.
Vt ergo bene cōpositus pueri
ānus undiq; reluceat, relucet
aut potissimū in uultu sint o-
culi placidi, uerēcūdi, cōpo-
siti nō torui, qđ est truculen-
tia nō improbi, qđ est impu-
dētia: nō uagi ac uolubiles,
qđ est insania: nō limi, qđ est
suspictorū et in sidias moliē-
tium, nec immodice diducti.
quod est stolidorū, nec sub-
inde cōuictibus genis ac pal-
pebris, quod est incōstantiū,
nec stupētes qđ est attonito-
rū. id in Socrate notatū. nec
nimiū acres, quod est tracun-
dia signū. nō inuictes, ac lo-
quaces, quod est impudicitie
signum, sed aī m̄ sedatū ac re-
uerenter amicum p̄ se fe-
rentes. Nec enim temere di-
ctū est a priscis sapientibus,
animi sedem esse in oculis.

whiche for their badges may
paynte so many ymages / as
they haue lerned sure the ly-
berall scyēce. Than that the
mynde of a chyld well bur-
nyshed may vpon all sydes
euydent apere / for it ape-
reth moſte clere in the vy-
ſage oꝝ countenaunce.

Of the eyes.

Let the eyes be ſtable / ho-
neſt / well ſet / nat frownyng /
whiche is ſygne of crueleſte / nat
wāton / whiche is toke of ma-
lapertneſſe / nat wandring &
rollynge / whiche is ſygne of
madneſſe / nat twyzyng and
ſpyeng / whiche is token of
ſuſpection and compaſyng
diſcepte / noꝝ hāggyng downe
whiche is ſygne of folly: noꝝ
afterwarde twynklyng with
the browes / whiche in ſygne
of vñſtableneſſe / noꝝ making
as a mā aſtonyed (And that
was noted in Socrates) noꝝ
to ſharpe / a ſygne of malyce /
nat making ſynes and pro-
fers noꝝ beſy wanton / a to-
ken of yuell chaſtyte: but re-
preſentynge a mynde well en-
ſtabled / & ampyable with ho-
neſty. Noꝝ it is nat ſaid with-
out cauſe of antique ſage
mē / that the eye is the ſeate
and place of the ſoule.

Picturæ quidē ueteres nobis loquūtur, olim singularis cultusdā modestiæ fuisse, semiclusis oculis obtueri, quēadmodū apud Hispanos quosdā, semipetos intueri blandū haberi uidetur & amicū. Itidem ex picturis discimus, olim contractis strictisque labijs esse, probitatis fuisse argumentū. Sed quod suapte natura decorū est apud omnes decorū habebitur. Quāquā in his quoque decet interdum nos fieri polypos, & ad regionis morē nosmet attingere. Iam sūt quidā oculorum habitus, quos alijs alios addit natura, quod non cadunt sub nostras præceptiones, nisi quod incompositi gestus non raro uiciant, non solū oculorum uerū etiam totius corporis habitū ac formā. Contraeōpositi, quod natura decorum est, reddunt decentius,

The antique pictures sheweth to vs that in olde tyme men were of synguler demure countenaunce/ and looked with eyes halfe closed/ lyke as in Spayne certayne loke as they were pore blynde/ as it semeth to be take as a fayre & amiable countenafice. A lyke wyle we lerne of pictures/ i olde tyme they were narowe and strapte mouthed/ a signe of vertue/ But that thynge that of his awne nature is semely/ it is taken with all men comly. All be it becometh vs somtyme to be lyke the lopsters/ and to applye our selfe to the maner of the regyon we be in.

Nowe there be certayne countenaunces of the eyes/ whom nature gyueth of this fashyon to one and that to an other/ whiche chaunserh nat be vnder my preceptes/ saue that gestures out of order do blemyshe nat onely the behauoure and sauoure of the eyes/ but also of all the body. And vpon the contrarpe parte gestures manerly maketh that whiche of nature is semely to be more comly.

Quod uidiosum est, si nō tol-
lūt, certe tegunt minūtq. In-
decorū est clauso oculorū al-
tero quenquā obtueri. Quid
enī hoc aliud est, quam scip-
sū cluscare? Eū gestū thyn-
nis ac fabris relinquamus.

Sint exporrecta superci-
lia, non adducta, quod est
toruitatis: non sublata in al-
tū, quod est arrogantie: non
in oculos depressa quod est
male cogitantium.

Frons itē hilaris & expla-
nata, mētem sibi bene cōsci-
am, & ingeniū liberale prae-
se ferens, non in rugas con-
tracta, quod est senij, nō mo-
bilis, quod est erinaciorū: nō
torua, quod est taurorū.

A naribus absit mucoris
purulentia, quod est sordis
dorū. Id uitiū Socrati philo-
sopho datum est probro.
Pilco aut ueste emungi rusti-
egnum, brachio cubitū,

and that whiche is of re-
proche/ if so be it take it nat
awaye/ yet it hydeth it and
dothe dysmysshe it. It is
vnsyttynge to loke vpon a
mā and wynke with the one
eye: For what els is it but
to make blynde hym selfe?
Lette leaue that gesture to
the fyllhes called Thynnes
and craftismen.

Let the browes be set vp/
and nat bente/ whiche is to-
ken of crueltie/ nat set vp to
hye/ whiche is syne of arro-
gance and proude hert/ nat
hāgynge in to his eyen/ which
is syne of puel ymagynaciō.

As forheed mery & playne/
signifyeth a mynde of cleue
conscience and a genyll na-
ture: let it nat be knytte in
wzincles as in an olde per-
sone / nat mouynge vp and
downe like an hedge hogge/
nor croked or wzithen lyke
a bull.

Let nat the nose thzilles
be full of synuell lyke a slut-
tythe persone: That vyce
was noted in Socrates as a
reproche.

To dyle or synette thy
nose with thy cappe or thy
cote is all of the carte/ vpon
thy cleue or thynne elbowe/

*falsamentorum, nec mul-
to ciuius id manu fieri, si
mox p tuitam uestis allinias.*

*Stropholis excipere na-
rium recremēta decorū, idq
paulisper auerso corpore, si
qui adsint honoratiores.*

*Si quid in solum deiectum
est emūcto duobus digitis na-
so, mox pede proterēdū est.
Indecorum est subinde cum
sonitu spirare naribus, bilis
id indicium est.*

*Turpius etiam ducere run-
ebos, quod est furiosorum,
si modo fiat usu.*

*Nam spiritosis quillaberant
orthopncea, dāda est uenia.
Ridiculum naribus uocem e-
mittere, nam id corniciū est
& elephantorum Crispere
nasum, trisforū est & san-
nionum. Si alijs presenti-
bus incidat sternutatio, ci-
uile est corpus auertere.
Mox ubi se remisert i petus,*

*is proprietie of sylthmāgers.
Nō: it is nat much more
maner to dye with thy bare
hande / if so be afterwarde
thou daube it on thy clo-
thes.*

*It is good maner to dye
the fylthe of the nose with
thy handkercher / and that
with thy heed somewhat tour-
ned a syde / if more honest
persones be p̄sents.*

*If any synet fall on y groside
after thou haste synete thy
nose with two syngers / by
and by treade it out vnder
thy fete. It is also agaynst
maner to snuffe with thy no-
se / it is a syne of malpce: It
is more leude to snurte with
thy nose / and a syne of fury
if it be vsuall. As for suche
as be shorte breathed / that
be synke of sylpke muste be
holde excused. It is a re-
proche to speake in the nose /
for it is the proprietie of cro-
wes and elephantes.*

*To wate the nose is the pro-
pertie of scoffers and natu-
rall fooles.*

*If snelynge chaunce other
beynge p̄sente / it is good
maner to turne a syde: after
whā the passion doth cease /*

signareos crucis imagine, de
 in sublato pileo resalutatis q
 uel salutarunt uel salutare de
 bucrat: nā sternutatio quē ad
 modū oscitatio sc̄sum auriū
 prorsus aufert, precari ueni-
 am, aut agere gratias. Alte-
 rū in sternutamēto salutare
 religiosū, & si plures adsint
 natu maiores, qui salutēt ui-
 rū aut sc̄minā honorabilem,
 pueri est aperire caput. Por-
 ro uocis tinnitū studio intē-
 dere, aut data opa sternuta-
 mentū iterare, nimirū ad ui-
 riū ostentationē, nugonū est.
 Reprimere sonitū quē natu-
 ra fert, i eptorū est, qui plus
 tribuūt ciuilitati q̄ saluti.

Malas tingat natiuus &
 ingenuus pudor, non fucatus
 aut ascitius color. Quanq̄ is
 quocq̄ sit temperandus est, ut
 nec uertatur in improbitatē,
 nec adducat stuporem, &
 quartū, ut habet prouerbiū,

to blesse thy mouth with the
 syne of the crosse / after to
 take of thy cappe & thanke
 the (or despye pardone) that
 sayd or were aboute to saye
 chryst helpe: for snesynge as
 gawnyng is wont to take a
 waye the sence of heerynge.

It is goodly to saye chryste
 helpe to an other man that
 sneleth: And it is a chyldes
 parte to do of his cappe / if
 dyuers that be elder be pre-
 sent that saye chryst helpe to
 man or woman. And fynally
 to make a shyple noyse or a
 shyke purposely in snesynge /
 or to iterate snesynge of pur-
 pose / to the estētacione of his
 strength is leudenesse.

To stop the snesynge that na-
 ture moueth is folly of such
 that pferreth maner be-
 fore helth.

¶ The colour.

Let naturall colour (and
 nat counterfet) or nate the
 chekes: al be it let naturall
 colour be so mesured or or-
 dzed / that it be nat altered
 to shamfastnesse / nor make
 a childe so astonyed / to blyg
 hi to the degre (as it is said)

A. 5.

infantia gradu. Quibusdam enim hic affectus tam impotens natus est, ut reddat deliranti similitudinem. Temperatur hoc magis, si puer inter maiores assuescat uti, & comedijs agendis excerceatur. Inflare buccas fastus indicium est, eas de dimittere, est animi despondentis: alterum est Thraconis, alterum Iude proditoris.

Os nec prematur, quod est metuens alterius balitum baurire, nec hiet, quod est moribundum, sed leniter osculationibus se mutuo labris coniunctum sit. Mimus etiam decorum est subinde porrectis labijs ueluti poppismum facere, quando id magnatibus ad ultis per mediam turbam incedentibus condonandum est, illos enim decet omnia, nos puerum formamus. Si fors urgeat oscitatio, nec datur auerti, aut cedere, strophio, uolauit tegatur os,

as it were of a man that were mad. To some children this passion feble is so impressed that it maketh a childe lyke to a dastarde. This leude manner is some correcte/ if a childe be accustomed to lyue amonge his elders/ & be exercised to playe comedies or interludes. To pufte vp or swell in the chekes/ is token of a proude heart & colle. To smyle is token of a man that sheweth true mynde: the one is Thracon pte/ the other is Judas the traytours parte.

Lette nat thy mouthe be stopped/ that is sygne of hym that feareth to take the breath of a nother: nor let it nat gape/ that is token of ydiot fooles/ but closed the lippes softe touchynge together. It is no good manner to let out the lippes and make a howe or baa/ although great menes sonnes (goynge there a multitude) vse it: they shal be pardoned/ as men in whos what so euer they do is taken as manerly/ but I enforce childe. If the chaunce gapig/ & thou can nat turne away or go away/ close thy mouth with thy handkerchise or the palme of thy handes,

Nox imagine crucis obfigne-
tur. Omnibus dictis aut fa-
ctis arridere, stultorum est:
nullis arridere, stupidorum.
Obscene dictis aut factis ar-
ridere, nequitia est. Cachin-
nus, & immodicus ille totum
corpus quatiens risus, quem
ob id Græci συλλαξάνιον, id
est, concussorem appellant,
nulli decorus est ætati, nedū
pueritiæ. Dedecet autē quod
quidā ridētes hinnicū adūt.
Indecorus & ille qui oris ri-
ctū late diducit corrugatis
buccis ac nudatis dētibz qui
eanimus est, & Sardoniū di-
citur. Sic autē uultus hilari-
tatē exprimat, ut nec oris ha-
bitū dehonestet, nec animum
dissolutum arguat. Stulto-
rum illæ uoces sunt, risu dif-
fluo, risu disilio, risu emo-
rior, & si qua res adeo ri-
dicula inciderit, ut uolenti-
bus eiusmodi risū exprimat,

after: crosse thy mouth.

To alove euery mānes wo-
des or dedes is the pperitie
of fooles: to apply to no mā
is pperitie of a dastarde.

To shewe mery cōtenaūces
to fylthy wordes or dedes/
is syne of leudnesse. Gyn-
nyng & laughnyng out of me-
sure/ wherwith all the body
dothe shake/ whiche passyon
the grekes call risus syncre-
sius/ that is a shake/ is nat
sempnge to any age/ nor yet
in a childe. It is vnsempnge
that some laughnyng neye
lyke an hōse. He is vnma-
nerde and rude that laugh-
eth with wyde mouthe and
wrythen chekes / shewyng
his tethe lyke a dogge that
gnarreth: and it is called
the laughnyng of Sardinia
(an herbe/ whiche eaten ma-
keth a mā to dye laughnyng)
Let the cōtenaūce so shewe
myghte that it do nat dispy-
gure the mouthe/ nor bring
reproche of a lyght mynde.
These be the sayenges of
fooles/ I bzaist for laughter/
I leape for laughter/ I dye
for laughnyng/ or any suche
other folishe tutchē chauce/
so that he be nat wyllnyng
to shewe suche laughnyng.

mappa manue tegenda facies. Solum aut nullam euidentem ob causam ridere, uel stultitie tribuitur, uel infamie. Si quid tamen eiusmodi fuerit obortum, ciuilitatis erit alijs aperire risus causa: aut si non putes proferendam, comen- titium aliquid adferre, ne quis derideri suspicetur. Superioribus dentibus labrum inferius premere, inurbanum est, hic enim est minantis gestus: quem admodum et inferioribus mor- dere superius. Quin et labrorum oras lingua circūuoluta subinde lambere, ineptum. Porrectioribus esse labris, et uelut ad osculum compositis, olim apud Germanos fuisse blandum indicant illorum picturae. Porrecta lingua deridere quenquam, scurrile est. Auersus ex- pulto, ne quem conspuas, aspergus ut.

he muste couer his face ey- ther with a naphyn or his hande. To laugh onely with- out euident cause/ is sygne of folly or madnesse. And if so be suche thyng chauce/ it is maner to open the cause to other/ or if ye thynke it nat mete to be shewed / to bring some couiterfet excuse lest that any man suspecte hym selfe to be mocked.

To byte with the tethe the nether lyppe is nat man- ner/ but syne of malyce: lyke wyle to the vpper lyppe.

Also to lycke the nether pte of thy lyppes with thy tōge. is folly.

To set out the lyppes and ioyned/ as to kyss/ in olde tyme with the almayns was iudged gentylnesse/ as their pictures sheweth.

To bleare out the tonge and moke any manne / is poynt of a knaues scoffyng.

To turne thy face whan thou spytest / so that thou spyt vpon no man/ or spat- tell any man.

quemadmodū unguibus re-
liquū fricare corpus, sordi-
dū est, præsertim si fiat usu,
non necessitate. Coma nec
frontem tegat, nec humeris
inuoluet. Subinde concusso
capite discutere capillitium,
lasciuientiū est equorū. Ce-
sariē à fronte in uerticē le-
ua retorquere, parū elegans
est, manu discriminare, mo-
destius. Inflectere ceruicem,
& adducere scapulas, pigri-
tiam arguit. Resupinare cor-
pus, fastus indiciū est: mol-
liter erectum, decet. Ceruix
nec in leuū, nec in dextrum
uergat, hypocriticum enim,
nisi colloquium, aut aliud si-
mile postulet. Humeros o-
portet æquo libramine tem-
perare, non in morem anten-
narum, alterum attollere,
alterū deprimere. Nam hu-
iusmodi gestus in pueris ne-
glecti, uertuntur in naturam,

In lyke maner to scrubbe
oz rubbe with the nayles o-
ther partes of the body is
fylthe / in espcyall if it be
done of custome and nat of
necessyte. ¶ The heere.

Let nat thy heere kyuer
thy browes / nor lye vpon
thy sholders. Also to ruffle
the heere of thy heed with
shakynge of thy heed / is the
propertie of wanton coltes.
To caste backe thy bushe
fro the forthead toward the
croune / is bare maner: it is
more manerly to decke oz
deuyde it with thy hande.
To bende in thy necke and
crouche in with the sholders
is the maner of fluggartes:
to set out the brest is syne of
pride / it becometh to set the
body streyght vp. Lette nat
thy necke wrie vpo the lyfe
syde nor on the ryght / it is
syne of ypocrisye / except co-
munycacion oz some other
thyng require.

¶ The sholders.

It becometh to holde thy
sholders of a lyke heythe /
nat of þ fasthyon of a sayle-
cloth / to seide vp the one & to
threst downe the other / for
this negligēt behaure i chil-
dre groweth vnto a nature /

¶ corporis habitum præter naturā deformant. Itaq; qui præ desidia collegerunt corporis consuetudinē inflectēdi corpus, sibi gibbū conciliant, quē natura non dederat: ¶ qui de flexū in latus caput habere consueuerunt, in eū habitum indurescūt, ut adulti frustra mutare nitātur. Siquidem tenera a corpuscula plantulis similia sunt, quæ in quācūq; speciem furca funiculū de flexeris, ita crescunt ¶ indurescūt. Vtrumq; brachiū intergum retorquere, simul ¶ pigritiæ speciem habet, ¶ furis. Neq; multo decentius est, altera manu in ilia iniecta astare sedere, qd̄ tamen quibusdā elegans ac militare uidetur. At nō statim honestum est quod studiis placuit, sed quod natura ¶ rationi consentaneum est. Reliqua dicentur,

and disfiguremeth the behauiour of the body agaynst nature.

¶ The body.

And so they that for flouth draweth to a custome to crouche their body / causeth them to be crouche backed / which nature neuer brought. And they that vse to holde their heed vpon the one syde groweth in to suche a custome / that in olde age they labour in vayne to altre it : For ponge bodyes be lyke vnto tendre plantes / whiche in to what fasthyon you bende them / lyke a forke / or wythen lyke a corde / so they growe and waxe styffe.

¶ The armes.

To caste bothe thynges armes behynde on thy backe / bothe hath the fasthyon of flouth / alio of a thefe: nor it is nat more comly to stāde or lye and set thy one hande on thy syde / whiche maner to some semeth comly & lyke a warryoure / but it is nat forthwith honest that lyketh fooles / but whiche is agreyng to reson & nature. Other thynges shall be sayd after.

quoniam ad colloquū, & con-
uiuium uentum erit.

Membra quibus natura pu-
dorē addidit, retegere citra
necessitatē, procul abesse de-
bet ab indole liberali. Quin
ubi necessitas hac cogit, ta-
men id quoque decēte uerecū-
dia faciendū est, etiā si nemo
testis adsit. Nunquā enim non
adsūt angeli, quibus in pueris
gratissimus est pudicitie co-
mes custosque pudor. Quorū
autē conspectū oculis subdu-
cere pudicū est, ea multo mi-
nus oportet alieno præbere
cōtactui. Lotiū remorari ua-
letudini perniciosū, secreto
reddere uerecundū. Sūt qui
præcipiāt ut puer cōpressis
natibus utrīs flatū retineat.
Atque chaste non est, dū urba-
nus uideri studeas, morbū ac-
cercere. Si licet sedere, solus
id faciat: Sin minus, iuxta
petustissimum proverbium:

when we come to contem-
pation and the cable,

¶ Of many members:

To disclose or shewe the
members that nature hath
gyue to be covered/ without
necessyte/ ought to be vtter-
ly anoyded from gentyll na-
ture. Also when neede com-
pelleth to do it/ yet it muste
be doone with conuenient
honestye/ y^e though no per-
son be present/ for angels
be euer present/ to whom
in children bashfulness is a
tutor and a follower of cha-
styte: The syght of the whiche
to withdrawe from the
eyes of mē is honest. Much
more we ought nat suffer o-
ther to touche them.

To kepe thy water is a
gaynst helthe/ and hurtfull
to nature: to make water se-
cretly is honest. There be
that teacheth that a chyld
shal kepe in his nether wynde/
his buttockes fast closed
or clynged/ but it is no man-
ner when thou entendest to
be take honest/ to stur to
the disease and sykenesse.
If thou may go aparte do
that a lone by thy selfe/ if
no (after the olde proverbe)

Tusci creptum dissimulat.
Alioqui quur nō eadē opes
precipiūt ne aluū deiciant,
quū remorant statū periculo
sius sit, q̄ aluū stringere. De-
ductis genibus sedere, aut di-
uaticatis tibijs distortisue sta-
re Traſonū est. Sedenti coc-
ant genua, ſtanti pedes, aut
certe modice diducātur. Qui
dā hoc gestu ſedēt, ut alterā
tibiā altero genū ſuſpendat,
nōnulli ſtant decuſſatim cō-
poſitis tibijs, quorū alterum
eſt anxiorū, alterū ineptorū.
Dextero pede i leuū femur i-
teſto ſedere priſcorū regum
mos eſt, ſed imptatus. Apud
Italos quidā honoris gratia
pedē alterum altero premūt,
unig; propemodū inſiſtūt ti-
bia ciconiarū ritu, qd̄ an pue-
ros deceat neſcio. Itidem in-
ſectēdis genibus aliud apud
alios decet dedecetue. Qui-
dā utrūq; pariter inſectunt,

Let him close the ſert vnder
colour of a cough: or els why
do nat they byd a mā by the
ſame maner that a man ſhal
nat go to the draught/ wher
as is moze daunger to holde
the wynde than to refrayne
the draught. To ſyt i knees
layd a ſhople/ or to ſtāde the
legges ſet bowed or crooked/
is the property of braggars.
Let the knees ioyne whan a
mā ſytteth/ whan he ſtādeſſy
let the ſete ioyne/ or els a ſp-
tel ſeperat thē a ſōder. Wōt
ſyt on this faſſhyō/ that they
croſſe one legge ouer the o-
ther kne/ ſōe ſtāde their leg-
ges ioyned/ teāplyng & deā-
ſyng: that one is the proper-
tie of penſyue perſons/ that
other of ſooles. The ryghe
leg caſt ouer the lyft thyghe/
was the maner of olde & an-
tique kinges to ſyt/ but now
nat laudable. Some of the
praliēs ſet that one fote vp-
on that other bycauſe of nur-
ture/ & ſtāde vpon one legge
after the maner of ſtozkes/
which whether it become chyl-
dren I doute. A lykwiſe i ma-
king of curteſy/ one maner be-
cometh i ſome place/ & in ſōe
place it is nat comly. Some
make curteſye with bothe
knees bowed (as yſſhmen)

Idq̃ rursus aliꝝ recto corpo-
re, aliꝝ nonnihil incuruato.
Sũt qui hoc ceu muliebre ra-
ti, similiꝝ erecto corpore
primũ dextrũ incuruãt genu,
mox sinistrũ, qđ apđ Brita-
nos in adoꝝ escẽtibꝝ laudi da-
tur. Galli modulato corporis
circũactu dextrũ dũtaxat in-
flectũt, In his in qbus uarie-
tas nihil habet cum honesto
pugnãs, liberũ erit uel uerna-
culis uti moribus, uel alienis
obsecũdare, quãdo sunt quos
magis capiat peregrina. In-
cessus nec fractus sit, nec præ-
ceps, quorũ alterũ est molli-
um, alterũ furiosorũ, nec uac-
illans. Nam ineptã in inces-
su sub claudicationẽ Suiceris
militibus relinquamus & ijs
qui magnũ ornamẽtum du-
cũt, in pileo gestare plumas.
Tamen si uidemus Episcopos
hoc gestu sibi placere. Sedẽtẽ
pedibus ludere stultorũ est,

and on cõtrary will some do
it with vpright body/ some
with body stouppng. Some
there be that iudge that the
curtesye of women. Some
likewyse with vpright body
make curtesy/ first bowe the
right kne/ after the lyfte/ whi-
che amonge englyshmen is
laudable i yowth. The frech
men do bowe the ryght kne
with a lytel pleasant returne
of the body. In al suche ma-
ners in the which varpetye or
chaunge hath no repugnance
with honesty/ it shall be lau-
full to vse the maners of our
naturall cõtrey/ or els to fo-
low the maner of straũgers/
whan the maners be such as
straunge cõtreyes doth allow.
The maner of gorgye ney-
ther in & out/ nor halte sta-
gryng/ of the which that one
is propertie of wantonnesse/
the other of men furpous &
mad; for this folp the goyng
as a haltepng man/ we wol cõ-
mpe to these cleane warp-
ours/ & to such as thinke it a
gorgyous faulthyon to weare
plumes i their cap/ albe it be
le that byshops take a plea-
sure in suche gesture. A man
that syttech to play with his
toes/ is propertie of foolery

quemadmodum & manibus gesticulari parum integra mentis indicium est.

DE CULTV.

In summa dictum est de corpore, nunc de cultu paucis, eo quod uestis quodammodo corporis corpus est, & ex hac quoque liceat habitum animi consilicere. Quanquam hic certus prescribi modus non potest, eo quod non omnium per est, uel fortuna, uel dignitas, nec apud omnes eadem decora sunt, aut indecora, postremo nec omnibus seculis eadem placet displicentur. Vnde quemadmodum in alijs multis, ita hic quoque nihil tribuendum est, iuxta prouerbum, νόμος ἀνθρώποις, ἀτὰρ ἐτιὰ νόμος, id est, legi, & regioni, & tempori, cui seruire iubens sapientes. Est tamen in hisce uarietatibus, quod per se sit bonestum,

and to play with his fingers is sygne of lycht mynde.

Of apparayle.

It is fully or sufficiently sayd of the body / nowe of apparayle somewhat / because apparayle is the forme and fashion of the body: And of this apparayle we maye coniecture the habyte and apparayle of the inwarde mynde. Al be it this certayn maner maye nat be gyuen / in so moche that the fortune of all men nor dignyte be nat lyke: no nor the same honest or inhonest maner is in all maner of men: synally nor in all maner of tymes / the same maners may please or displease. wherfore lyke as in many other thynges / so in this maner no thyng is to be allowed or praysed / after the comen prouerbes: To the lawe / to the countrey / and to the tyme / wyse men byddeth a man to enforme hym selfe. yet there is in this chaunges / what thyng in hymselfe is honest;

aut secus, uelut illa quæ nul-
lū habet usū, cui paratur ue-
stis. Prolixas trahere caudas
in fœminis ridetur, in uiris
improbatur. An Cardinales
et episcopos deceat, alijs
estimandū relinquo. Mul-
ticia nūquam nō probro da-
ta sunt tū uiris tū fœminis,
quādoquidē hic est alter ue-
stis usus, ut ea tegat q̄ impu-
dice ostendūtur oculis homi-
nū. Olim habebatur parum
uirile distinctū esse, nūc idē
nemini uicio uertitur, quod
indusijs, subuculis, et caligis
reptis tegatur pudēda, etiā
si diffluet tunica. Alioqui
uestis breuior q̄ ut inclinanti
tegat partes quibus debetur
bonos, nusq̄ nō inhonestā est
Dissecare uestē amentū est,
picturatis ac uersicoloribus
uti, morionū est ac simiorum.
Ergo pro modo facultatum
ac dignitatis, proq̄ regione

or nat/ as the thynges whi-
che haue no profyte to the
persone that the apparayle
is made for. To drawe af-
ter them longe traynes/ in
women is discorde/ in men
it is leude. I praye you is it
cōmendable in cardynalles
and byshoppes? I remytte
that to the iudgement of o-
ther. Ryght & wanton gar-
dyng of the breche & lacyng
of the bely/ was neuer pray-
sed in man nor woman: for
this is a straunge fashyon of
apparayle that couereth the
secret ptes/ that be shamfull
to be sene. In olde tyme it
was taken nat honesty to go
bngyrt or styte/ in this dayes
it is rebuke to many/ bicause
they be couerd with shorpe
tycot & close hole late fōlder:
albe it that cote or kpytel be
open/ or els shorper aparell
than dothe couer the secreete
partes/ which shulde be kept
honest/ whan a person dō-
pes/ is euer dishonesty. To
lagge or to māgle apparayle
is property of madde men.
To be papured and diuers
colours/ is the maner of ydē
ots & apes. Therfoze after
the degree of h̄ dignyte and
substance/ & after the cōntrey

et more adst cultui mundi-
cies, nec sordibus notabilis,
nec luxū, nec lasciuia aut fa-
stū prae se ferens. Neglectior
cultus decet adulescentes, sed
citra immūdiciam. Indecore
quā interularū ac tunicarū
oras aspergine lotij pingūt.
Sinū brachiali atq; indecoro
tectorio incrustant, nō gyp-
so, sed narū & oris pituita.
Sunt quibus uestis in alterū la-
tus defluit, alijs ī tergū ad re-
nes usq; nec desunt quibus hoc
uideatur elegans. Vt totum
corporis habitū & mundū,
& compositū esse decet, ita
decet illū corpori cōgruere.
Si quid elegantioris cultus de-
dere pariter, nec teipsū re-
flexis oculis cōtemplare, sed
gaudio gestias, alijsq; osten-
des, nam alterū simiarum est,
alterū pavoni, miratur alijs:
tu te bene cultum esse nesci-
as. Quo maior est fortuna,

and the manner/ let the clea-
nes of apparell be vsed: nor
let it be shamefully daubed
with fylthe/ nor shewyng le-
cher/ wātonnes/ nor pride.
Homely apparell becometh
youth/ but without vnclen-
nesse. Some distayne the hē-
mes of their linnen and wol-
len yuell fauorably with spot-
tes of vyne & pyll. Some
barke their holome & their
fleues with a cruste of fylth/
nat with perget / but with
the fylthe of their nose and
their mouth. Some there be
whiche let their gowne hāge
on that one syde/ some let it
slippe downe to the keynes/
and some thike it becometh
them. Lyke as it becometh
euery parte of shapparell
of the body to be cleyn/ so it
becometh it to gre vnto the
body. If thy frēdes haue gy-
uen to the apparell better
and more gorgious/ cast nat
thy eyes backward vpon
thy body / nor sette nat for
ioye and shewe thy selfe to
other/ for that one is pro-
pertie of apes/ that other of
proude pteaches. Let other
praple/ be nat thou aknowē
of thy frellhe apparell.
The greater that fortune is

*hoc est amabilior modestia.
Tenuioribus in cōditionis so-
latiū concedendū est, ut mo-
derate sibi placeat. At diues
ostētans splendore amictus,
alijs suam exprobrat mise-
riam, sibiq; conflat inuidiam.*

DE MORIBVS

in templo.

*Quoties fores templi prae-
teris, nudato caput, ac modice
flexis genibus, & ad sa-
era uerso uultu, Christū di-
uosq; salutato. Idē & alias
faciendū, siue in urbe, siue in
agris, quoties occurrit ima-
go crucis. Per eadē sacra ne
trāsleris, nisi simili religione
saltem breui precatione
Christū appelles, idq; reiecto
capite, & utroq; genu flexo.
Cū sacra peraguntur, totum
corporis habitū ad religionē
debet componere. Cogita il-
lic presentem Christum cum
innumeris angelorū milibus.*

*the moze amiable and gen-
till be. we muste pardone
meane persons to take a de-
lyte in a meane/ to consola-
cyon of their pouertie/ bus
rythe men setting forth the
gloze of their apparayle/
sheweth with reproche to o-
ther their a wne misery/ and
getteth the selfe but grudge
and enuie.*

¶ Of maners in the temple.

*As ofte as thou comest by
a churche do of thy cap and
make curtelye/ and thy face
turned towarde the sacra-
ment/ salute with reuerence
Christe & holy sayntes. And
do the same whether it be in
the towne or in the felde/
as oft as thou seest the yma-
ge of the crosse. Go nat tho-
rowe a church/ but with lyke
reuerēce salute Christ with
a breue prayer/ & that with
thy cappe of/ and knelynge
pon bothe knees. When
diuine seruyce is in doynge
it becometh to apply al par-
tes of thy body to honoure
god. Thynke that Christ is
there present with innume-
rable thousandes of angels.*

Et si qui regem hominē allo-
quaturus circūstāte procerū
corona, nec caput aperiat,
nec genua flectat, non id pro
rustico, sed pro insono habe-
retur ab oībus: quale est illic
apertū habere caput, erecta
genua, ubi ad est rex ille re-
gū immortalis, & immorta-
litas largitor, ubi uenera-
bundi circūstant ætherei spi-
ritus? Nec refert, si eos non
uides, uident illi te, nec minus
certū est illos adesse, q̄ si uide-
res eos oculis corporeis. Cer-
tus enim cernunt oculi fidei
q̄ oculi carnis. Indecentius
etiam est quod quidā in tem-
plis obambulant, & Peripa-
teicos agunt. Atqui deam-
ulationibus porticus & fo-
ra conueniunt, non templa,
que sacris concionibus, my-
sterijs, ac deprecationi dicata
sūt. At cōcionantē spectent
oculi, huc attente sint aures,

And if so be a man shulde
speke to a mortall kynge /
with a multytude that stāde
rounde aboute hym / & ne-
ther do of his cap / nor make
cortesye / he shulde be take
of euery man / nat for a car-
ter / but for a madde body :
what a thyng is it there to
kepe thy heed couered state-
ly standyng / where as he is
kynge of kynges / immor-
tall / and graunter of immor-
talyte / where as honozable
angels of heuen stāde roude
aboute hym. Nor it maketh
no force if thou se them nat /
they se the / and it is as sure
that they be ther / as though
thou sawest them with thy
bodily eyes / for the eyes of
faythe se moze surely than
eyes of the fleshe.

It is nat sytting that some
be to walke vp and downe
in the churche / and playe
lyke Apystoles scholes / as
for walkyng ples / market-
place and courtes / be conue-
nient / nat churches that be
dedicate to preache / to my-
nistre sacramentes and ho-
ly prayers : but lette thyne
eyes beholde the preacher /
thyder bende thyne eares /

Aue inbilet animus omni cum
reuerētia, quasi non hominē
audias, sed deū per os homi-
nis tibi loquentē. Quū reci-
tatur Euangeliū, assurge, &
si potes ausculta religiose.
Quum in symbolo canitur,
& homo factus est, in genua
p̄cūbe, uel hoc pacto te sub-
mittēs in illius honorē, quī se-
met pro tua salute, quū esset
supra omnes cēlos demisit in
terras, quū esset deus, digna-
tus est homo fieri, ut te facce-
ret deū. Dum peragūtur my-
steria, toto corpore ad reli-
gionē composito, ad altare
uersa sit facies, ad Christum
animus. Altero genu terram
contingere, erecto altero, cui
leuius imitatur cubitus, gestus
est impiorū militū, q̄ domino
Iesu illudētes dicebant, Aue
rex Iudeorū. Tu dimitte u-
trūq̄, reliquo etiā corpore nō
nihil inflexo ad uenerationē.

lette thy mynde be Tet thy-
der with all reuerence / as
thoughe thou herdest nat a
man / but god speakyng to
the by the mouthe of a man.
whan the gospel is redde
rple vp / and if thou can here
it red / deuoutly whan these
worzdes be redde in the cre-
do / Et homo factus est / fall
downe vpon thy knees / or
in that wyle enclyne downe
in his honoure that came
downe him selfe from heuen
for thy helthe / to this myse-
rable worlde. And where as
he was god he was contente
to become man / to thentent
to make the a god. whyles
the masse and diuynē ser-
uice is in doyng / apply thy
selfe with all thy body to de-
uocyon: let thy face be tur-
ned towarde the auter / and
thy hert to god. To touche
grounde with the one kne &
the other standing vp / vpon
the whiche the lyfte elbowe
doth leane / is the gesture of
the wycked iewes and gēty-
les / which to our lordē Jhesu
scornyngly dyd saye / Haple
kyng of iewes. Thou shalt
knele on bothe knees / & the
rest of thy body sō what bēte
downe to shewe reuerence.

Reliquo tēpore aut legatur
aliquid ē libello, siue precu-
larū, siue doctrine salutaris,
aut mens celeste qđpiam me-
ditetur. Eo tpe nugās abgā-
nirē ad aurē uicini, eorū est,
qđ nō credūt illic adesse Chri-
stū, huc illuc circumferre uas-
gos oculos, amentū est. Exis-
timate frustra templum ad-
isse, nisi inde melior discesse-
ris puriorq̃.

De cōuiujs.

In cōuiujs adsit hilaritas,
absit petulantia: non nisi lo-
tus accumbe, sed ante prae-
fectis unguibus ne qđ in his
habeat sordium, dicarisq̃ ὡς
κόυσλος, idē sordidus & im-
pendio parcus, uide puerb.
ac prius clam reddito lotio,
aut si res ita postulet, exone-
rata etiam aluo: & si fortē
strictius cinctum esse con-
tingat, aliquantulum relax-
are uincula consultum est,

The remenant of the tyme
eyther rede som what of thy
boke/or saye thy beades/or
els let thy medytation vpon
celestyall thiges. That tyme
to chatte in an other mānes
eare/is the propretie of such
as thynke that Christ is nat
there. To gape this wayes
and that wayes/ is the ma-
ner of mad men. Judge that
thou arte come to churche in
vayne/ except thou departe
thence more pure and more
deuoute thanne thou came
thyder.

Of maners at table.

At table or at meate lette
mythe be with the/ lette ry-
baudye be expyled: sytte nat
downe vnto thou haue was-
shed/ but lette thy nayles be
pared before that no fylthe
styeke in them/ lette thou be
called a slouen and a great
nygarde: remembre the co-
men sayeng/ & before make
water/ and if nede requyre
ease thy bely/ and if thou be
gyrde lo straye to vuloth
thy gyrdell is wyldome.

qđ in accubitu parū decore
fiat. Absterge manus, simul
abijce qcqd aīo agre est. Nā
ī cōuiuio nec tristē esse decet
nec cōtristare quēq, iussus cō
secrare mēsa, uultū ac manus
ad religionē cōponito, spe-
ctās aut cōuiuij primariū, aut
si fors adest, imaginē christi,
ad nomen Iesu matristq, uir-
ginis, utrumq, flectens genu.
Hoc muneris si cui alteri de-
legatū fuerit, pari religione
tū auscultato, tū restō deto.
Sedis honorem alteri liben-
ter cede, & ad honoratiōē
locū imitatus, comiter excu-
sa: si tamen id crebro serioq;
iubeat aliq, auctoritate prae-
ditus, uerecūde obtēpera, ne
uideare p̄ ciuili praefractus.
Accūbens utrāq, manum su-
per mensam habe, non con-
iūctim, nec in quadra. Qui-
dam enim indecore, uel unā,
uel ambas habent in gremio.

whiche to do at the table is
shame. whan thou wppest
thy handes put forth of thy
munde all grefe/ for at table
it becometh nat to be sadde
noz to make other sadde.

Cōmanded to saye grace/
apply thy cōtenuance and
thy handes to deuoute ma-
ner/ beholdynge eyther the
mayster of the feest/ or the
ymage of Christ or of our
lady: at this name Iesu or
his mother Mary virgynes
make curtesye with bothe
knees. If this offyce of say-
eng grace be put to an other
bothe take dyligent hede/
and make answer with lyke
deuoute maner. Gye place
with good wyll to an other
of the hyest place/ & if thou
be bydde to syt in a hygher
place/ genylyly refuse it/ but
if a man in auctorite bydde
the ofte and earnestly/ obeye
hym manerly/ lest thou shul-
dest seme shamfull for lacke
of maner. At the table laye
bothe handes vpon the ta-
ble/ neyther toyned noz vpo
thy trenchour/ for some un-
manerly holde the one hāde
or bothe vpon his bely.

Cubito uel utroq; uel altero
inniti mense, senio morbo ue
l assis cōdonatur: idem in de
licatis quibusdā aulicis, qui
se decere putant quicquid a
gūt, dissimulandum est, non
imitandū, interca cauendum,
ne proxime accumbētī pedi
bus sis molestus. In sella ua
cillare, & nunc huic nunc al
teri nati insidere, speciē ha
bet subinde uētris flatū emit
tentis, aut emittere conatis.
Corpus igitur equo librami
ne sit erectum. Mantile si
datur aut humero sinistro,
aut brachio lauo imposito.
Cū honoratioribus accubitu
rus, capite pexo, pileū relin
quito, nisi uel regionis mos
diuersū suadeat, uel alicuius
authoritas præcipiat, cui nō
parere sit indecorum. Apud
quasdā nationes mos est, ut
pueri stantes, ad maiora mē
sa capiat cibū extremo loco,

To leane vpon the table
with bothe elbowes or the
one of them/ is pardoned to
them that be weake and fe
ble/ by reason of age or sick
nesse: the same in some cour
tyers delpicious/ that thinke
all thyng well that they do/
it is to be forborne and nat
folowed. In the mene tyme
thou muste take hede lest
that thou trouble hym that
sytteth next the with thyne
elbowe/ or hym that sytteth
agayne the with thy fete.
Syttynge in the chere to mo
ue thy buttockes this waye
and that way/ is lyke a man
that letteth a blasfe/ or is a
boutte it: Lette therfore thy
body sytte vpright egally.
If the napkyn be gyuen the
laye it on the ryght sholder
or the lyfte. whan thou spe
kest with greater men let thy
heed be kembered/ & laye thy
cappe asyde/ except the ma
ner of some deuorion cause
the other wyse/ or els some
man of auctorite cōmaunde
the contrary/ whome to dis
obey is agayne maner. In
some countreys it is the ma
ner that chyldezen standynge
at thett betters table shall
take mete at the tables ende

relecto capite. Ibi ne puer
accedat, nisi iussus, ne hæreat
usq; ad cōuiuij finē, sed sum-
pto quod satis est, sublata
quadra sua, flexo poplite, sa-
lutet conuiuas, præcipue qui
inter cōuiuas est cæteris ho-
noratior. A dextris sit pocu-
lum et cultellus escarius, rite
purgatus: ad leuam pams.
Panem una uola pressū, sum-
mis digitis refringere, quo-
rundā auricorū delitias esse
sinito, tu cultello seca decen-
ter, non undiq; reuellens cru-
stum, aut utrinq; rescās: de-
licatorū hoc est. Panem uete-
res in omnibus conuiuijs ceu
rem sacra religiose tracta-
bant, unde nūc quoq; mos re-
lictus est, cū forte delapsū in
humū, exosculari. Cōuiuium
statim a poculis auspiciari, po-
torū est, qui bibūt non quod
sitiēt, sed qd solcāt. Nec ea
res solū moribus est i honesta

al bare heed. There a childe
ought nat come vncalled /
nor lette hym nat tary there
vnto dyner be at an ende /
but after he hath repasted
hym selfe sufficiently / take
vp his trenchour / make cur-
tesy and salute them at the
table / specially the greatest
person at the table. Let the
cuppe stande on the ryght
hande / and the meate knyfe
cleane wpped / on the lyfte
hande breed. To holde the
breed in that one hāde / and
breake it with thy fyngers
endes / it pleaseh some cou-
ryers: lette them haue their
pleasure / but cutte thou thy
breed manerly with a knife /
nat pluckynge away the crust
aboue and vnder / as swete
mouthed men. In olde ty-
mes men were wonte at all
maner of repastes reuerently
as a relyke to handle their
breed / by reason wherof
nowe in this tyme a maner
remayneth when breed fall-
leth to the ground / to take
it vp & kysse it. To begyn
your repaste with drinke /
is proprietye of blowbowles
that drinke nat for thyrste /
but of vse. And this vse
is nat alonely vmanerly /

uerū etiā officit corporis ua-
letudini. Nec statim post sup-
tam ex iure offam bibendū,
multo minus post lactus esū.
Puerō saepius q̄ bis, aut ad sū-
mum ter, in conuiuiō bibere,
nec decorū est, nec salubre.
Semel bibat aliquandiu pa-
stus de secūdo missu, præs-
tim sicco: dein sub conuiuij fi-
nem, idq; modice sorbendo,
non ingurgitādo, nec equo-
rū sonitu. Tum uinū, tum cer-
uisia nihil ominus quam uinū
inebrians, ut puerorū uale-
tudinē lēdit, ita mores dede-
corat. Aqua feruidæ cōue-
nit etati, aut si non patitur,
sue regionis qualitas, siue a-
lia quæ viā causa, tenui cer-
uisia utitor, aut uino nec ar-
denti, & aqua diluto. Alio-
qui micro gaudentes hæc se-
quuntur præmia: dentes ru-
biginosi, genæ defluentes,
oculi lusciosi, mentis stupor,

but also hurteth the body.
Nor ye shall nat drinke im-
medyately after browes or
potage / nor specially after
eatyng of mylke.
A chylde to drinke oftener
than twyse or thryse at the
fardest at his repaste at ta-
ble / is neyther manerly nor
hollsome. Let him drinke ones
after he hath fedde a whyle
vpon the seconde dyshe / spe-
cially if it be drie meate / and
agayne at the ende of the dy-
ner or supper / and that mo-
derately / drinke nat lyke a
swylbolle / nat suppyng or
smackpunge with the lyp-
pes lyke an hōse. To bolle and
drinke bothe wyne and ale
superfluously / it bothe hur-
teth the helthe of chyl-
dren / lykewyse it dys-
tayne the
maners of chyl-
dren. water is
mete for yowth and the hote
age / or if he may nat awaye
therwith / or the nature of
that countrey is nat suche / or
any other cause woll nat suf-
fre it / let him vse small ale or
small wyne / and alay it with
water: Or els this rewarde
foloweth to suche as delyte
in pure wyne / rotten tette /
bleared epen & droppynge /
dull syght / and dull mynde /

*Breuit̃ seniũ ante senect̃a.
Antequam bibas, præmande
cibi: nec labra admoueas po-
culo, nisi prius mantili aut
lindeolo absterſa: præſertim
ſi quis ſuū poculum tibi por-
rigit, aut ubi de cōmuni bibi-
tur poculo. Inter bibendū in-
ſueri, ſliberale eſt, quemad-
modū & ciconiarum exēplo
ſeruicē in tergum reflectere,
ne quid bereat ī imo cyatho,
parum eſt liberale. Salutātē
poculo reſalutet comiter, &
admotis labris cyatho pau-
lulum libans libere ſi ſimulet:
hoc ciuili nugoni ſatis erit.
Qui ſi ruſticus urgeat, polli-
ceatur ſe tum reſponſurum,
quum adoleuerit. Quidam
ubi uix bene cōfederit, mox
manus in epulas coniiciunt.
Id luporum eſt, aut eorum,
qui de chytropode carnes
nondum immolatas deuo-
rant, iuxta proverbium,*

and in ſhozte ſpace to loke
lyke an olde man/before his
olde age. Before thou drike
thawe downe thy meate/ nor
put nat thy lippes to the cup
but drie thy lyppes before
with thy naphyn or hādker-
cher/ ſpecially if another mā
offer to the the cup/ or whan
thou driketh of the comen
cuppe. To loke a ſyde whan
thou driketh is a rude maner
& lyke as ſkozkes/ to wzie his
necke backward. To drike
al that nothyng remayne in
the cup/ is the propertie of a
chozle. Let a chyld curteſly
ſalute agayne the perſone
that ſaluteth hym whan he
driketh/ & touche the cuppe
with his lyppes and taſte a-
lytell/ ſhe wyng a face as tho
he dyd drinke: it is ynoughe
to lyght perſon that taketh
ſuche maner vpon hym. If a
carterly perſon woll compell
the to drike/ let a chyld pro-
meſſe to anſwer hym whā he
is elder. Some whan they
be ſcātly ſet/ rozt hwith they
put their hādes in the diſhe
that is the propertie of wol-
ues rampyng/ or of ſuche (as
they ſay) that deuour fleſhe
out of the boylunge leade/
nat yet redy to eate.

Primus cibum appositū ne attingito, non tantū ob id quod arguit auidū, sed quod interdum cū periculo cōiunctum est, dū qui seruidū inexploratū recipit in os, aut expuerit cogitur, aut si deglutiat adurere gulā, utroque ridiculus æque ac miser. Aliquantisper morandū, ut puer assuescat affectui temperare. Quo cōsilio Socrates ne senex quidem unquam de primo cratere bibere sustinuit. Si cum maioribus accumbit puer, postremus, nec id nisi iuitatus manū admoueat patine. Digitos in iusculēta immergere agrestiuū est, sed cū tello fuscinaue tollat quod uult: nec id ex toto elingat disco, qđ solēt liguritores, sed quod forte ante ipsū iacet sumat, quod uel ex Homero discere licet, apud quē creber est hic uersiculus:

Be that thou put nat thy hande first in the dyshe/nat onely bycause it shewth the to be greedy/ but bycause it is sōtyme toynded with paret as whā he taketh any thing scaulding in to his mouth as vnward/ eyther he must spye it out agayn/or if he swallow it downe it woll scaulde his throte: on both sydes he shal be laughed at/ and take as a foole. A chylde must sō what tary/ to accustome hym selfe to forbear his appetyte: by the whiche cōsaille Socrates beyng an olde mā coude neuer forbere/ but to drinke as sone as the cup cāe to the table first. If a childe syt at table with his betters/ let hi syt lowest/ noz let hi nat put his hāde to the dyshe but he be byd. To thyest his fingers in to his dyshe of potage/ is the maner of carters: but let hym take vp the meate with his knyfe or els his forke/ noz let hi nat chose out this or that swete morsell out of the hole dyshe/ which is the propperie of a lykerous pson but that which chaūseth lye towarde hym/ which we may lerne of Homerus/ in whom often is repeted this verse,

Ὅτι ἂν τοῦ βίου ἐξολομὴ πρὸς
 αὐτὰ λυσιτελεῖ ἰσχυροῦ, Id quoq;
 si fuerit insigniter elegans,
 alteri cedat, & quod proxi-
 mū est accipiat. Vt igitur in
 temperātis est in oēs patinae
 plagas manū mittere, ita pa-
 rū decorū, patinā inuertere,
 quo ueniant ad te lautiora.
 Si quis alius cibum porrexe-
 rit elegantiorē, praefatus ex-
 cusatiunculam recipiat, sed
 resecta sibi portiuncula, re-
 liquū offerat ei qui porrexe-
 rat, aut proxime assidēti cō-
 municet. Quod digitis excipi
 non potest, quadrā excipien-
 dū est. Si quis e placenta, uel
 artocrea porrexerit aliquid
 cocleari, aut quadrā excipe,
 aut cocleare porrectū ac-
 cepe, & inuerso in quadrā
 cibo, cocleare reddito. Si li-
 quidius est quod datur gustū
 dū, sumito, & cocleare red-
 dito, sed ad mantile extersū.

They rashed their handes
 in to the dyshe that stode
 before them. And if thar of
 this morsell be very deyntie
 leaue it to an other / & take
 of that whiche is next. And
 lyke as it is the maner of a
 gloton to chzeit his hande in
 to euery parte of the dyshe/
 so it is vmanerly to turne
 the dyshe vp so downe / to
 the ende moze deyntie dys-
 shes may insue. If an other
 man gyue to the a deyntie
 morsell / firste praye hym to
 holde the excused / than take
 it / but deuyde parte to thy
 selfe / than offer to hym the
 remenaunt that gaue it to
 the / or gyue parte to hym
 that sitteth next the.

That gobbet that can nat
 conueniently be take with
 thy hande / take it on thy
 trecher. If any man reache
 to the of a custarde or a ppe
 any thyng in a sponne / ether
 take it on thy trenchour / or
 take the sponne offered / & the
 meate layde on thy trecher /
 gyue hym his sponne agayne.
 If it be lyquide & thyn that
 is gyue to the in the sponne
 to taste / take the sponne & re-
 ceue the meate / & wype the
 sponne & deliuer it agayne.

Digitos unctos uel ore præ-
lingere, uel ad tunicam ex-
tergere, pariter in ciuile est:
id mappa potius aut mantili
faciendū. Integros bolos su-
bito deglutire, ciconiarū est,
ac balatronū. Si qd ab alio
fuerit refectum, in ciuile est
manū quadrāte porrigere,
prius q̄ ille structor offerat,
ne uideare precipere qd al-
teri paratū erat. Quod por-
rigitur, aut tribus digitis, aut
porrecta quadra excipiendū.
Si qd offertur nō cōgruit tuo
stomacho, caue ne dixeris il-
lud Comici Clitiphonis. Nō
possū pater, sed blande agito
gratias. Est enim hoc urba-
nissimū recusandi genus. Si
prestat inuitator, uerecunde
dicito, aut non cōuenire tibi,
aut te nihil amplius requi-
rere. Discenda est a primis
statim annis secādi ratio, nō
suppositiosa, qd quidā faciūt,

To lycke thy fyngers grea-
cy/oz to drie them vpon thy
clothes/be bothe vnmaner-
ly/that must rather be done
vpon the boorde clothe oz
thy naphyn. To swalowe
thy meate hole downe/is the
maner of storkes and deuou-
rynge gluttons.

If any thyng be cut by an
other/it is agayne maner to
put forth thy hande oz thy
trenchour before the keruer
offer it to the/lest thou shul-
dest seme to cacche that whi-
che was poited for an other.
That that is raught to the
muste be take with thye fyn-
gers/oz with thy trenchour.
If any thyng be offred the
that agreth nat with thy sto-
make/ beware thou say nat
that Clitipho sayde/ I can
nat away with it father: but
gentilly say I thanke you.
This is a very manerly ma-
ner of refusynge. If he that
offreth it the perseuer/ saye
it greeth nat with thy sto-
make/oz els thou wolte eate
no more.

The maner of cutyng
of thy meate is to be ler-
ned from the tender peres/
nat penythe as some vse/

Ted ciuilis & cōmoda. Ali-
ter enim insciditur armus, a-
liter coxa, aliter ceruix, ali-
ter cratis, aliter capus, aliter
phasianus, aliter perdix, ali-
ter anas, quadere singulatim
precipere, ut prolixū sit, ita
nec opera preciiū. Illud ī uni-
uersū tradi pōt. Apitiorum
esse omni ex parte, qdqd pa-
lato blāditur, abradere. Abs-
ce semesca alteri porrigere,
parū honesti moris est. Panē
prerosū iterū in ius immerge-
re rusticanū est. Sicut & cli-
bū mansū faucibus eximere,
& in quadrā reponere ī ele-
gās est. Nā si qd forte suptū
est qd deglutiri nō expedit,
elā auersus aliquo projiciat.

Cibū ambesū aut ossa semel ī
quadrā seposita repetere, ui-
cio datur. Ossa aut si qd simi-
le reliquū est, ne sub mēsa ab-
ieceris paupmētū cōspurcās,
nec in mēsa stragulā projice,

but manerly & conuenient.
The sholder must be cut o-
therwyle/ and otherwyle the
legge/ otherwyle the necke
pece/ otherwyle the syde/ o-
therwyle the capon/ other-
wyle the fesante/ otherwyle
the partriche/ otherwyle the
malard: wherfore ptyculerly
to speke of al were both per-
fule & also nat profyte. This
sūmarily may be taught. It
is the propretie of such as be
preparers oz maysters of bā-
kettes/ to engrosse frō euery
syde all that may please the
mouth. It is smal honesty to
gyue to an other that thou
hast bytten of. It is al of the
carte to dyper put thy breed
agayne in to the dissh of po-
tage that is gnawen vpon.
A pkewile to take the meate
out of thy mouch that thou
hast chawed/ & laye it on thy
trenchour/ is a leude tutchē.
For if thou haue take any
morsell that can nat go dow-
ne/ it is maner to tourne thy
heed & caste it ptyuely away.
It is reproche to eate agay-
ne the meate that is gnawen
oz bones layde on thy tren-
choure. Easte nat vnder the
boorde bones oz any other
fragmēt defyling the floze/
noz cast it on ftable clothe/

nec in patinā reponē, sed in
quadra angulū seponē, aut
in discū q̄ apud nō nullos re-
liquijs excipiēdis apponitur.
Canibus alienis de mēsa pro-
rigere cibū, ineptia tribuitur,
ineptius est illos in conuiuio
cōrectare. Qui putamen di-
gitorū unguibus aut pollice
repurgare ridiculū est: idem
inserta lingua facere magis
etiam ridiculū, cultello id sit
decentius. Ossa dētibus ar-
rodere caninum est, cultello
purgare ciuile. Tres digiti sa-
lino impressi, vulgari loco
dicitur agrestiuū insignia. Cul-
tello sumendū est salis quan-
tū satis est. Si longius abest
saliuū, porrecta quadra pe-
tendum est. Quadram autē
patinam cui saccharum aut al-
ius suauē quiddam adhesit,
lingua lambere, feliū est non
hominum. Carnem prius
minutim in quadra dissectet,

not put it in the dyshhe/ but
laye it on the couer of thy
trenchour/ or in the bovde
that is set for fragmentes.

It is noted a folly to gyue
meate to straige dogges at
the table: it is moze folly to
handle dogges at the table.

To pyllyn eggeshell with
thy fyngers or thy thombe
is a leude tutch: the same is
moze leude to put thy tonge
in to thegge. with thy knyfe
to take it out is moze comly.

To gnawe bones is the pro-
pertie of dogges/ to pycke it
with thy knyfe is good ma-
ner. To take salte out of
the salte celler with thye fyn-
gers / in a vulgare teke is
called the nozter of carters
or ploughmen. Salte muste
be take as is necessary with
thy knyfe. If the salte be
farr of it muste be asked.

To lycke the dyshhe wherin
is suger or any swete meate/
is the propertie of cattes /
and nat of men.

Cutte thy fleshe small or
mynce it vpon thy trenchet/

mox addito pane simul ali-
quādiu mandat, priusquam
traiciat in stomachū. Id non
solū ad bonos mores, uerum
etiā ad bonam ualeitudinem
pertinet. Quidā deuorāt ue-
rius quam edunt, non aliter
quā mox, ut aiūt, abducendi
in carcerem. Latronū est ea
tubercinatio. Quidā tātum
simul in os ingerūt, ut utrinque
ceu folles tumeāt buccae, alij
mandēdo diductu labiorum
sonitū edunt procorū in mo-
rem. Nōnulli uorādi studio,
spirant etiam naribus, quasi
præfocandi. Ore pleno uel
bibere, uel loqui, nec honestū
est, nec tutū. Vicissitudo fa-
bularum interuallis dirimat
perpetuū esum. Quidam ci-
tra intermissionem edunt bi-
buntue; non quod esuriant
sitiantue, sed quod alloqui
gestus moderari non pos-
sunt, nisi aut scabant caput,

and after take breed and
chaw it a ceason before thou
let it go downe: and this nae
onely is manerly but helth-
full.

Some rather deuourer than
eate their meate/ non other
wyle than suche as be ledde
in to prison. This rauenyng
and deuourynge is appo-
pyed to theues.

Some cramme so moche in
to their mouth at ones/ that
bothe their chekes stāde out
and swell lyke a payze of be-
lowes. Some in eatynge
rubber vp their meate lyke
swyne. Some snuffe & snurte
in the nose for gredynesse as
though they were choked.

To drinke or speake with
brydelde or full mouthe/ is
neither honesty nor surety.
Entrechaunge of comuny-
cation by pausynge/ dothe
interrupte conynuall ea-
tynge.

Some without pause styll
eate & drinke/ nat bycause
they be an hongred and
thurstye / but bycause they
can none other wyle order
or behaue them selfe / but
if they scratthe their heed /

aut scalpant dentes, aut ge-
sticulenter manibus, aut ludat
cuttello, aut tussit, aut scre-
ent, aut expuat. Ea res a ru-
stico pudore profecta, non
nullam insanie specie habet.
Auscultandis aliorum sermo-
nibus fallendum est hoc tedij,
si non datur opportunitas lo-
quendi. Incluisse est, cogita-
bundum in mensa accumbere.
Quosdam autem uideas adeo
stupentes, ut nec audiant quod
ab alijs dicatur, nec se come-
dere sentiant: & si nomina-
tim appelles, uelut ex somno
excitati uideantur. Adeo to-
tus animus est in patinis. In-
urbanum est oculis circumactis
obseruare quid quisque co-
medat, nec decet in quacquam
conuiuiarum diuitius intentos
habere oculos: inurbanius et-
iam transuersim hircus in-
tueri, qui in eodem accum-
bunt latere: inurbanissimum,

or pycke their fethe/or shew
leude gesture with their ha-
des or their knyfe / or eis
coughe/hemme/or spytte.

This maner cometh all of
the carce/ and hath in a ma-
ner a resemblaunce of mad-
nesse. This tedypous maner
muste be auoyded/ in mar-
hyng the comunycation of
other/ if a man can se no op-
portunyte to speake. It is
an yuell maner to sytte in a
study at the table.

Thou may se some in suche
an extasy or stony that they
here nat what is sayde of
other/ nor pceyue that they
eate: and if thou call them
by name/ they seme as men
that came from slepe/ their
mynde is so rauyshted.

It is no good maner with
rollng eyen to marke what
euery man eateth/ nor it is
nat sytynge to gaze longe
vpon any that sytteth at the
table: also it is worse maner
to scoule or loke awye vpon
any that syt vpon the same
syde. It is worse saythou

retorto intergum capite cō-
templari, quid rerum gera-
tur in altera mensa. Effutire
si quid libcrius inter pocula
dictum factumue sit, nulli de-
corū est, nedum puero. Puer
cum natu maioribus accum-
bens nunquam loquatur, nisi
aut cogat necessitas, aut abs-
quopiam imitetur. Lepide
dictis modice arrideat: ob-
cœne dictis ne quando arri-
deat, sed nec frontem con-
trahat si præcellit dignitate
qui dixit, sed ita uultus ha-
bitū temperet, ut aut non aus-
disse, aut certe non intellex-
issi uideatur. Mulieres ora-
nat silentium, sed magis pue-
ritiam. Quidam respondēt,
priusquam orationem finie-
rit qui compellat, ita sæpe
fit, ut aliena respondens sit
risui, dictq; ueteri locum
prouerbio ἀμαρ ἀντιφώνη,
id est, falces petebam,

to wile his heed and look
behynde hym what they do
at an other table.

To blabbe out what is sayd
oz done at large/ whan men
drynke and make mery/ be-
cometh no man noz chylde.

A chylde syttinge with his
betters shulde neuer speke/
but necessitye compell/ oz els
he be bydden. At mery woꝝ-
des let hym somewhat smyle/
at rybaudrie let hym shewe
no lyght countenaunce/ nor
roughe/ if he that speaketh
be a man of hys auctorite/
but lette his countenaunce
so tempze his behauour/ so
that it shall seme eyther that
he herde nat/ oz vnderstode
nat.

Sylence becometh women/
but rather chyldezen.

Some dothe answere be-
fore he that speaketh hath
made an ende/ and it chaun-
serh that he maketh contra-
rys answere/ and is hadde
in derysyon/ and this olde
prouerbe maye be sayde of
hym: I asked for hookes?

alius non intelligens negabat
se habere scaphas, respon-
dens quod nihil ad rem atti-
neret. Vide prouerbi. Docet
hoc Rex ille sapientissimus,
stultitie tribuens, respondere
priusq̃ audias: non audit au-
tem, qui non intellexit. Sin-
imus intellexit percōtante,
paulisper obticescat, donec
ille quod dixit sponte repe-
tat. Id si nō facit, sed respō.
signū urget, blade ueniā prae-
fatus puer, oret ut quod dixe-
rat, dicat demuo. Intellecta
percōtatione, paululū inter-
ponat morae, deinde tum pau-
cis respondeat, tum iucunde.
In cōuiuio nihil effusiendū,
quod offuscet hilaritatem.
Absentium famam ibi ledere,
placulū est. Nec cuiquā illic
suis refricandus est dolor.
Vituperare quod appositum
est, inuilitati datur, & in-
gratum est conuiuatori.

an other answered sayeng
he had no bootes / answer-
ynge nothyng to purpose.

Kynge Salomon saythe
thus / he is a foole that an-
swereth befoze he hereth the
ende: he hereth nat that per-
cepueth nat. If he vnder-
stande nat hym that asketh /
let hym cease vntyll he that
hath spoke repete his tale.
If he do nat so / but cōstray-
neth hym to answer / lette
the chylde gently praye
hym of pardon / and desyre
hym to shewe the thyng a-
gayne. And the questyon vn-
derstande / lette hym pause
a lytell / after lette hym an-
swere in fewe wordes and
merely.

At table nothyng ought to
be blabbed forth that shulde
dimynishe myrthe.

To hurte the fame of them
that be absente is a great
faute: noz no olde sores of
any man shulde be renewed.

To fynde faute with any
meate is agaynst good ma-
ner / and is displeasure to
hym that maketh the feest.

Si de tuo præbetur conuiuiū,
ut excusare tenuitatē appa-
ratus urbanum, ita laudare
aut cōmemorare quāti con-
stituerint, insuaue profecto
condimentū est accumbenti-
bus. Deniq; si quid à quoq; in
cōuiuiū sit rusticius per im-
peritiā, ciuilit̃ dissimulan-
dū potius q̃ irridendū. Decet
computationē libertas. Tur-
pe est, sub dium, ut ait Flac-
cus, rapere, si quid cui super
cœnam excidit incogitātius.
Quod ibi sit diciturue, uino
inscribendū, ne audias *μὴ οὐ*
***ἀνα μὲν ἀ σὺν πὸ τῶν* (id est, odi**
memorē cōpotorē. Vide pro
uerbi.) Si cōuiuiū erit q̃ pro
puerilī etate p̃lixius, & ad
luxū tendere uidēbitur, simul
atq; senseris naturæ factum
satis, aut clā, aut ueniā preca-
tus, te subducto. Qui pueri-
lem etatē adigūt ad inedia,
mea quidē sentētia insaniūt,

If the feest be made of thy
coste/ lyke as it is maner to
excuse the syngle fare/ so to
praple the feest or to reherce
what it coste/ is soure sauce
to the gastes.

To conclude/ if any thynge
be done of any man nat ma-
nerly by ignozance/ it shulde
be dissimuled rather than
had in derisyon. A ybertie is
mete at meate and drinke.

It is reproche as Flac-
cus saythe/ to blowe abrode
if any thynge ouerslyppe a
man at table vnadap̃sed.

what so euer be doone or
sayde there/ shulde be lap-
ped vp in the clothe / lest
thou here this: I hate hym
that wol reherce that is sayd
at table.

If the feest be lenger than
is mete for chyldehode/ and
seme superfluous/ & thou fe-
lest that thou hast ynoughe/
eyther conuey thy selfe pri-
uely thence/ or aske lycence.

They that kepe chylde-
hode to hungerly / in my
mynde they be madde /

neq; multo minus ij q; pueros
immodico cibo diffarciunt.

Nam ut illud debilitat teneri
corpusculi uiriculos, ita hoc
animum obruit. Moderatio
tamē statim discēda est. Ci-
tra plenā saturitatē refici-
endū est puerile corpus, ma-
gisq; crebro q; copiose. Qui-
dam se saturos nesciūt, nisi
dum ita distentus est uentri-
culus, ut in periculū ueniant,
ne dirūpatur, aut ne per uo-
mitū reijciat onus. Oderunt
liberos q; illos etiamnū tene-
ros cœnis in multam noctem
productis perpetuo sinūt as-
sidere. Ergo si surgendū erit
à prolixiore cōuiuio, quadra-
tuā cū reliquijs tollito, ac sa-
lutato qui uidetur inter cōui-
uas honoratissimus mox &
alijs simul, discedito, sed mox
redditurus, ne uidcare lusus
aut alterius parum honeste
rei gratia, te subduxisse.

and lykewyse they that en-
gorge them with ouermuche
meate. For as that one doth
enfeble the strength of the
tender bodys, the other ly-
kewyse oppresseth the wyl:
But measure ought to be
known.

The body of a childe ought
to be fed without full belly/
and rather ofte a lytell as
ones.

Some knoweth nat whan
they be full/ but whan the
belly is swollen so that it is
in daunger to breke/ or els
by vomyte he muste pycke
ouer the perche.

They hate their chyldren/
that sytting at supper longe
vnto late in the night/ suffer
them to sytte wyl by them.

Therefore if thou muste ryse
fro lōge supper/ take vp thy
trenchour with fragmētes/
and salute hym that semeth
the greatest man at the ta-
ble/ and other lykewise/ and
so departe: but by and by
returne/ lest thou be noted
to departe bycause of playe
or of other lyght cause.

Reuersus, ministrato si qd
opus erit, aut reuerēter men-
se assistito, si quis quid iube-
at expectans. Si quid appo-
nis, aut submoues, uide ne cui
uestem iure perfundas. Can-
delam emuncturus, prius illa
ē mēsa tollito, quodq; emun-
ctū est, protinus aut harena
immergito, aut solea prote-
rito, ne quid ingrati nidoris
offendat nares. Si quid por-
rigis, infundisue, leua id fa-
clas caueto. Iussus agere gra-
tias, compone gestus, paratū
te significans donec siletiis
comuiuis, dicendi tempus ad-
fuerit. Interim uultus ad cō-
uiuio præsidentē reuerenter
uersus sit & constanter.

De congres-
sibus.

Si quis occurrerit i uia, uel
senio uenerādis, uel religiōe
reuerēdis, uel dignitate gra-
uibus, uel a'ioq; dignus honore,

Retentynge/wayte if any
thyng lacke/ or honestly at-
tende at the table/ and loke
if any man commaunde any
thyng. If thou set downe
any thyng or take vp/ take
hede thou sheade nothyng
vpon other mennes clothes.
If thou snuffe the candle/
fyrst take it of the boorde/
and eyther couer with duste
the snuffe/ or trede it vnder
thy foote/ leste some yuell sa-
uour be teduous to smell.
If thou reache for the any
thing or poare/ be ware thou
do it nat with the lyft hāde.

Comaunded to saye grace/
order well thy behauoure/
shewynge thy selfe redy vnto
the company kepe sylence/
and tyme come to saye.

In the meane tyme let thy
countenaunce be stable/ with
reuerence regardynge the
greatest man at the table.

Of metynge to
gythers.

If any man mete the by
the waye worshypfull/ ey-
ther by reason of age/ eyther
by relygion or dignyte/ or
otherwyse worthy reuerence/

*meminerit puer de ista dece-
dere, reuerenter aperire ca-
put, nonnihil etiā flexis po-
pilitibus. Ne uero si cogitet,
quid mihi cū ignoto, quid cū
nihil unq̄ bene de me merito?
Non hic bonos tribuitur ho-
mini, nō meritis, sed deo. Sic
deus iussit per Solomonē, qui
iussis assurgere cano, si per
Paulū q̄ presbyteris duplica-
tū honorē precipit exhibere,
in summa, omnibus pręstare
honorē qbus debetur bonos,
cōplectens etiā ethnicū ma-
gistratū; & si Turca, quod
absit, nobis imperet, peccatus
ri sumus, si honorē magistra-
tū debitum illi negemus. De
parētibus interim nihil dico,
qbus secundū deū primus de-
betur bonos. Nec minor prę-
ceptoribus, q̄ mentes boīm
quodāmodo dū formant, ge-
nerat. Id & int̄r equales il-
lud Pauli locū habere debet,*

lette a chylde remembre to
go forth of the waye and
reuerently put of his cappe/
and somewhat make curtesy
with his knees. Let hym
nat thynke thus/what haue
I to do with an vnkowen
man/ what with hym that
neuer dyd for me? So re-
uerence is nat gyue to man
for his merytes/ but to god.
So god cōmaūdeth by Sa-
lomon/ whiche cōmaūdeth
to ryle vp to an aged man:
lykewise by Danle/ to shewe
double reuerence to prie-
stes. To conclude/ to shewe
reuerence to every personē
to whome reuerence is due/
folowynge also the gentyles
reuerence. It so be that the
Turke (whiche god forbidd)
shuld haue domynion vpon
vs/ we shulde offende if we
dyd nat shewe reuerence to
that auctorite. Of the fa-
ther and mother I speake
nat amonge other/ to whom
these reuerence after god is
due. Lyke reuerence to our
teachers/ whiche lykewise as
they freshen the myndes of
men/ so they engendze good
maner. And so amonge
lyke of degree this sayeng
of Paule muste take place/

honore inuicē praeuenientes.
 Qui parē aut inferiorē prae-
 uenit, nō ideo sit ipse minor,
 sed ciuilior, & ob id hono-
 rator. Cū maioribus reue-
 renter loquendū & paucis,
 cū equalibus amāter & co-
 miter. Inter loquendū pileū
 laeua teneat, dextra leuiter
 admota umbelico, aut quod
 decētius habetur, pileū utraq;
 manu iuncta suspensum, pol-
 licibus eminentibus, tegat pu-
 bis locū. Librū aut galerum
 sub axilla tenere rusticius ha-
 betur. Pudor ad sit, sed qui
 decoret, non q reddat atto-
 nitū. Oculi spectent eum cui
 loqueris, sed placidi simpli-
 cesq;, nihil procax improbū
 ue pre se ferentes. Oculos in
 terrā deijcere, quod faciunt
 catoblepa, male conscientiae
 suspitionē habet. Transuer-
 sim tueri, uidetur auersan-
 tis. Vultū huc illuc uoluere,

Preuent you one an other
 with due reuerence. He that
 preuenteth his egall or in-
 ferior with reuerence/ he is
 nat therfore the worse/ but
 moze honest therfore & moze
 to be had in reuerence.

with our betters we muste
 speake with reuerence/ and
 in fewe wordes: with our pe-
 res louyngly and gentilly.
 And whan a childe speakeith
 he muste holde his cappe in
 the ryght hande/ and holde
 his lyfte hande towarde his
 myddle/ or els that is moze
 comly/ holde his cappe with
 both handes ioynded/ so that
 his thombes apere couering
 his codpece. To holde his
 boke or hat vnder his arme
 is take as rudenesse.

Let bashfulnes be shewed/
 but as becometh/ nat as ma-
 keth a chylde amated. Let
 the eyen loke vpo hym that
 thou speakest to sadly and
 onely / shewynge nothyng
 wanton nor leude.

To caste thyne eyen downe
 as a beest called Catoble-
 pas / is a suspectyon of an
 puell conscience. To loke a-
 lyde is token of disdayne.
 To turne this wayes & that

*leuitatis argumentū est. Indecorū est interim multum in
 uarios mutare habitus, ut nūc
 corrugetur nasus, nūc cōtra-
 batur frons, nunc attollatur
 superciliū nūc distorquean-
 tur labra, nūc diducatur os,
 nūc prematur, hæc autem ar-
 guūt Protei similē. Indecorū
 & illud, concusso capite ia-
 ctare comā, sine causa tussire
 screeare, quāadmodū & ma-
 nu scabere caput, scalpere
 aureis, emūgere nasū, demul-
 cere faciem, qđ est ueluti pu-
 dorē abstergentis, suffricare
 occipitū, humeros adlucere,
 qđ in nōnullis uidemus Ita-
 lis. Rotato capite negare, aut
 reducto accersere, & ne per-
 sequar oīa, gestibus ac nuti-
 bus loqui, ut uirū interdum
 deceat, puerū minus dicet.
 Illiberale est iactare brachia
 gesticulari digitis, uacillare
 pedibus, breuiter non lingua,*

*is a syne of lyght wytte. It
 is rudenesse ofte to chaunge
 countenaūce / as now to wrie
 the nose / now to knypte the
 browes / now to set by the
 browes / now to sette awrie
 the mouth / now to gape
 wyde / now to make a na-
 rowe mouth: these be synes
 of inconstance.*

*It is also all of the carte to
 shake the heed and caste the
 bushe / to coughe without
 cause / to hemme oz rephe /
 lykwise to scratche thy heed
 to picke thyne eares / to snyt
 thy nose / to stryke thy face /
 as a man that wppeth for
 shamefastnesse / to scrubbe oz
 rubbe thy nerke / to shugge
 oz wigge thy sholders as we
 se in many ytalpens.*

*To deny with tournynge a-
 way thy heed / oz bekenyng
 with thy heed to call hym /
 and to conclude / to speke by
 gesture and bekenynges as
 somtyme becometh a man /
 but nat a chylde. It is no
 maner to wagge the armes /
 to play with the fyngers / to
 stagger w'ith the fete / to speke
 hastily nat with the tonge /*

sed toto corpore loq, qđ tur-
turū esse fertur, aut motacil-
larū, nec multū abhorrens a pi-
carū moribus. Vox sit mollis
ac sedata, nō clamosa, qđ est
agricolarū, nec tā pressa, ut
ad aures eius cui loqueris nō
pueniat. Sermo sit non præ-
ceps, & mētē præcurrēs, sed
lentus & explanatus. Hoc
etiā naturalē batarismū, aut
hesitantia, si nō in totū tollit,
certe magna ex parte mitigat,
quū præcipitatus sermo mul-
tis uitiū cōciliet, qđ nō dede-
rat natura. Inter colloquēdū
subi de titulū honorificū eius
quē appellas repetere ciuili-
tatis est. Patris ac matris uo-
cabulo nihil honorificētius,
nihil dulcius. Fratris sororis-
ue noīe, nihil amabilius. Si te
fugiant tituli peculiāres, oēs
eruditi sūt tibi, præceptores
obseruādi, oēs sacerdotes, ac
monachi, reuerendi patres,

but mouynge all the body/
whiche is the pꝛopertie of
turtill doves oz wagtailles/
noz moche differēt fro pyes
chatterynge. Let thy voyce
be soft and styll/nat hye and
clamoꝛous lyke carters/noz
so haule that he to whome
thou speakest may nat here
the. Lette thy speche nat be
hasty and ouer ton thy wyl/
but softe and open.

This also auoydeth natu-
rall stuttyng/bustynge/and
stammerynge/though nat
fully/pet for moſte partie it
dempniſſeth/where as ha-
ste speche cauſeth vyce in
many/that came nat by na-
ture. Also in cōmunycati-
on it is a gentyll maner to
repete some honest tyle oz
name of roume oz dignyte
of hym that thou spekest to.

There is nothyng more
honest oz plesant than the
tyle oz name of father oz
mother/nothyng more a-
myable thanne the name of
brother and suster.

If that pꝛiuate names come
nat to mynde/name all ler-
ned men worlthypfull may-
sters/all pꝛiestes and mon-
kes reuerende fathers/

omnes equales, fratres & amici, breuiter oēs ignoti dñi, ignote dñe. Ex ore pueri turpiter auditur iusturandū, siue locus sit, siue res seria.

Quid enim turpius eo more, quo apud nationes quasdam ad tertium quodque uerbum deierant etiam puella, per panem, per uinum, per candelam, per quid non? Obscenis dictis, nec lingua prebeat ingenuus puer, nec aures accommodet. Denique quicquid in honeste nudatur oculis hominum indeceter ingeritur auribus.

Si res exigat, ut aliquod membrum pudendum nominetur, circumscriptione uerecunda res notet.

Rursus si quid inciderit, quod auditori nauseam ciere possit, uelut si quis narret uomitum, aut latrinam, aut oletum, praefertur honoris auribus. Si quid refellendum erit, caue dicat: haud uera praedicat, praesertim si loquatur gradiori natu,

all companions/ brethren and frendes: breuely al that be vnknewen/ call the mayster and maysteresse.

Of a chylde's mouth it is nat honest to sweare/ whether it be gaming or earnest. what is more reproche than this maner in some countreys/ to sweare at euery thyngde worde/ yf the lytell gydes/ by breed/ by salte/ by candle/ by what thyngde sweare they nat? To foule wordes let no manerly childe make answer/ nor laye his eare. Finally if any thyngde be shewed to the eyen/ or herde by the eares dishonestly.

If the cause requyre that he muste name any membre pryncipally/ let hym couer it with honest circumstance.

Further/ if it chaunce to speke of vyle thynges/ as vomyte/ a draught/ or a toorde/ he muste say before lane reuerence.

If he must deny any thyngde/ let hym beware that he saye nat yf he saye nat truche/ specially if he speke to his eldres

*sed prefatus pace, dicat: mi-
hi secus narratū est à tali.
Puer ingenuus cum nemine
cōtentionē suscipiat, ne cum
equalibus quidem, sed cedat
potius uictoriā, si res adiur-
giū ueniat, aut arbitrū pro-
uocet. Ne cui se præferat,
ne sua taceat, ne cuiusq̃ insti-
tutū reprehendat, aut ullius
nationis ingenium mores ue
suggillet, ne qd̃ arcani credi-
tū euulget, ne novos spar-
gat rumores, ne cuius obtre-
ctet famē, ne cui probro det
uitiū natura insitū. Id enim
non solū cōtumeliosū est &
inhumanū, sed etiam stultū.
Veluti si quis luscū appellet
luscū, aut loripedē loripedē,
aut strabū strabū, aut nothū
nothū. His rationibus fiet, ut
sine inuidia laudē inueniat,
& amicos paret. Interpel-
lare loquentē anteq̃ fabulam
absoluerit, inurbanum est.*

but first by your fauour say
it was otherwyle tolde me
of suche a man.

A well manered chylde shall
contende with no man/ no
nat with his felowes/ but let
other haue their wyl: if the
thyng come to discencion/
let hym referte the mater to
arbytrement. Let hym nat
presume befoze an other/ let
hym nat auante his awne
bedes/ noz reproue the ma-
ner of oher/ noz reuple the
nature and maners of any
nacyon/ noz publyshe any
secret shewed hym/ noz scat-
ter no newe tales/ noz de-
fame no man/ noz rebuke no
honest man of that whiche
is naturall/ for that is nat
onely spycfull and vngen-
tyll/ but folyllhe. As if a
man call hym that hath but
one eye/ one eyed: hym that
halteth a cypple: hym that
can nat se but nye vnto hym
sandynde/ or he that is
borne out of wedlocke ha-
starde. By this meanes it
shal folowe that a man with
out enuy shall gette prayse/
and allure frendes.

To interrupt any man in
his tale befoze it be ended/
is agayne maner.

D

Cū nemine similitudinē suscipi-
at: comitatē exhibeat oībus p
paucos tamē interiorē fami-
liaritatē recipiat, eosq; cū de-
lectu. Ne cui tamē credat qđ
tacitū uelit. Ridiculum enim
est, ab alio silentij fidē expe-
ctare, quā ipse tibi non prae-
stes. Nullus autē est adeo lin-
guae continētis, ut nō habeat
aliquē, in quē transfūdāt ar-
canū. Tutissimū autē est nihil
admittere, cuius te pudeat si
proferatur. Alienarū rerum
ne fueris curiosus, & si qđ
forte cōspexeris, audieris ue
fac quod scis nescias. Lite-
ras tibi non oblatas limis in-
tueri, parū ciuile est. Si fors
te præsente scriniū suū ape-
rit aliq; subducito te. Nā in-
urbanum est inspicere: con-
trectare aliqđ inurbanius.
Item si senseris inter aliquos
secretius oriri colloquium,
submoue te dissimulante,

Lette hym beate malpre to
no man: shewe gentylnessē
to euery persone/ lette hym
take fewe to his secret coun-
sayle/ and those with good
discrecion. Lette hym nat
shewe that he wolde haue
secrete. It is folly to loke
that an other man shal kepe
close/ that can nat kepe close
to thy selfe. No man is so
close of tonge but he hath
some in truste/ to whome he
woll open his secret mynde.
It is mooste sure nothyngē
to do oz saye / wherof thou
shulde be shamed if it be spo-
ken abrode.

Be nat ouer hely in othe-
r mennes causes. And if thou
se oz here any thyngē/ loke
thou knowe nat that thou
knowest.

To pryie oz loke vpon let-
ters that be nat brought to
the / is leude maner. If a
man open his casket before
the/ go a parte.

Also if thou perceyue any
secrete counsayle to tpye a-
monge any persons/ auoyde
thence thy selfe as though
thou knewe no thyngē /

En huiusmodi colloquium
ne temet ingeras nō accitus.

DE LVSV.

In lufibus liberalibus adsit
alacritas, absit puicacia rix-
arum parens, absit dolus, ac-
mendaciū. Nā ab his rudimē-
tis proficitur ad maiores in-
turias. Pulchrius uincit q̄ ce-
dit cōtentioni, q̄ qui palmam
obtinēt. Arbitris ne reclama-
ta. Si cū impitoribus certa-
mē est, possisq; semp uincere,
nōnunq̄ te uinci patere, quo
ludus sit alacrior. Si cum in-
ferioribus luditur, ibi te su-
periorē esse nescias. Animi
causa ludendū est non lucri
gratia. Aiūt puerorū indolē-
nusq; magis apparere, q̄ in lu-
su. Si cui ad dolos, ad mēda-
ciū, ad rixā, ad uiolentiā, ad
arrogantiam p̄pensius inge-
nium, hic emicat natura uici-
um. Proinde puer ingenuus

and do nat entremedle to
come to counsaile excepte
thou be called.

Of gampnge and play.

In gampnge and gentyll
spozte let mery casthyon be
shewed/lette crasse/ cause of
stryfe and discepte be let a
parte/ also lyes. For thzugh
these pziciples a childe gro-
weth to further inconueny-
ence. He ouercometh better
that stryueth nat / than he
that hath the victorpe. Ne-
uer repugne iugement. If
thou playe with them that
be ignozante/ thou mayste
alwaye wyne/ but be con-
tent sometyme to lese that
the gampnge maye be moze
mery. If thou playe with
meaner persones/ take nat
vpon the to be better than
they. A man shulde gamen
for recreation & nat bycause
of lucre. They say that the
inclynacion of a chylde can
nat be better knowen than
in gampnge. If any be dis-
posed of nature to deceytes/
to lyes/ to stryues/ to vpo-
lence oz p̄sūpcion/ here the
vyce of nature woll apere.
Therfore a manerly chylde

non minus in ludo, q̄ in con-
uiuio sui similis sit.

De cubiculo.

In cubiculo laudatur silē-
tiū & uerecūdia. Certe cla-
mor & garrulitas indecora
est, multo magis in lecto. Si-
ue cū exuis te, siue cū surgis,
memor uerecundiae: caue ne
quid nudes aliorū oculis, qđ
mos & natura tectū esse uo-
luit. Si cū sodali lectum ha-
beas cōmunē, quietus iaceto,
neq; corporis iactatione, uel
teipsū nudes, uel sodali de-
tractis palijs sis molestus.
Priusq̄ reclines corpus in cer-
uical, frontē & pectus signa
crucis imaginē, breui preca-
tiūcula temet Christo cōmen-
dans. Idē facito quum mane
primū temet erigis, & preca-
tiūcula diē auspicans: Non
enī potes ab omine feliciore.
Simul ac exoneraueris alui,

shulde be lyke hym selfe/ no
lesse in gamynge than at the
table.

¶ Of the cham- bze.

In the chambze silence
is laudable / with honesty.
Loude speche and clatterynge
is nat honest / moche more in
bedde. whether thou do thy
clothes of oz vpon / regarde
honesty / beware thou shewe
nothyng bare to syght that
maner & nature wolde haue
couered. If thou lye with
a bedfelow / lye still / and
make nat bare thy selfe with
rumblyng / nor bere nat thy
bedfelow with pullynge of
the clothes. Before thou lay
thy body downe / crosse thy
forheed and thy brest with
the syne of the holy crosse / &
cōmende the to Iesu Chryst
with some lytell prayer.

Do the same in the mo-
ryng whā thou ryst / begyn
the daye with some prayer:
Thou canste nat begyn with
better lucke. And after
thou haste be at the table

ne quid agas, nisi prius lota
facie manibusq; & ore pro-
luto. Quibus contingit bene
nasci, his turpe est generi
suo non respondere moribus.
Quos fortuna uoluit esse
plebeios, humiles, aut etiam
rurestres, his impēsius etiam
adnitendū est, ut qđ sors in-
uidit, morū elegātia pensēt.
Nemo sibi parētes, aut patri-
am eligere potest: at ingeni-
um, moresq; sibi quisq; potest
fingere. Colophonis uice ad-
dā praeceptūculā, quae mihi
uidetur propemodū primo
digna loco. Maxima ciuili-
tatis pars est quū nūsq; delin-
quas, aliorum delictis facile
ignoscere: nec ideo sodalem
minus habere charū, si quos
habet mores inconditiores.
Sūt enim qui morū ruditatē,
alijs cōpensēt dotibus. Neq;
haec ita praeipiūtur, quasi si-
ne his nemo bonus esse possit.

do no thyng vnto thou haue
washed thy handes & face/
and thy mouth.

To suche as chaunce to be
well bozne it is to the shame
nat to be of lyke maners as
their progenytours were.
whome fortune wylleth to
be of cōmen sorte / of lowe
bloode / & vplandvshe / they
muste laboure the moze to
sette them selfe forth with
auancement of good ma-
ners / in that that fortune
hath debarred them.

No man can chose to hym
his father and mother or
his countrey / but condycion
wyt / and maners any man
maye countrefet. I wyl
annexe to this a shorte pre-
cepte as a sure testimonye /
whiche semeth to me worthy
preemynēce. It is the chiefe
parte of gentyll maner / al-
thoughe thou neuer offende
thy selfe / yet gentilly to par-
don other mennes fautes /
noz to loue lesse thy compa-
nyon therfoze / thoughe he
haue some cōdycions out of
frame. Noz these thynges
be nat here spoken for that
entent / as thoughe no man
may be honest without the.

Quod si sodalis per infcitia
peccet, in eo sanè qđ alicu-
tus uidetur momenti, solū ac
blāde monere ciuilitatis est.

Hoc quicquid est muneris
fili chariss. uniuerso puerorū
sodalitio per te donatū esse
uolui, quo statim hoc cōgia-
rio, simul & cōmilitonū tuo-
rum animos tibi cōcilies, &
illis liberaliū artiū, ac morū
studia cōmendes. Præclaram
indolē tuam Iesu benignitas
seruare dignetur, sc̄perq; in
melius prouehere. Datū a-
pud Friburg. Brisgoie, M̄c.
se Mar. An. M. D. XXX.

If to be thy companion do
offende by ouersyght/ for as
moche as he semeth of some
reputacyon / to aduertysle
hym bytwene the and hym
and with gentyll fasthyon /
is good maner.

This small gyft my sonne
wel beloued/ I wyl it shall
be gyuen for thy sake to all
the company of chylidzen /
that forth with thozowe this
rewarde bothe thou shalte
allure the good myndes of
thy felowes/ and thou shale
gyue to them the desyres of
lyberall scyence and good
maners. The goodnesse of
Iesu vouchesafe thy noble
and vertuous enclpnacion/
and to encrease to better at
all tymes.

FINIS.

Thus endeth this lytell booke of good maners:
Imprinted at London in the Flete strete/
at the sygne of the Sonne/by wynkyn
de worde. The yere of our lord
god. M. LXXXL. xxii.
the. x. daye of
Septēbre.



2.4



